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# OUR SUNDAY VISITOR

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A NATIONAL WEEKLY

## THE HARMONIZER

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## *Some Practical Reflections on Current Religious Thought*

By M. A. C.

THE USE AND ABUSE OF "THE COMMUNITY CHURCH"

IN various parts of the country but mostly in the West, the non-Catholic denominations have, for some few years past, been trying out a scheme of interdenominational comity under the name of "the Community Church." The plan is, briefly, to consolidate a number of small and struggling congregations into one strong "church" thus concentrating Protestant religious effort in the town, and importing a minister whose views are sufficiently elastic that he may be able to please people of different theological persuasions. Within the memory of the present generation the theological differences of the various non-Catholic denominations have been so far forgotten, or the laity have become so indifferent to them, that such a scheme is not only practical but highly advisable. It is obvious that a great economy must result from it, a unity of effort, an increased efficiency. And, according to the Protestant idea of one church being as good as another, there would seem to be no reason why such a plan should not work well. As a matter of fact it has not worked well in many places. The genius of Protestantism is division. And more than one "Community Church" begun with great eclat has found it impossible to keep its people together, and divisions have resulted.

But there is, as we have often called to the attention of our readers, one tenet of Protestantism upon which all the various denominations are united, and that is hatred of the Catholic Church. It is not surprising, therefore, to find that the "Community Church" not seldom becomes a center for united propaganda against the few Catholics of the community who naturally must refuse to have anything to do with the local effort towards pan-Protestant Federation. A rather flagrant instance of this has recently been brought to our notice. The town of Atascadero, Cal., has but one church, called "The Federated Church." The minister of this Community Church is violently anti-Catholic, and has for some time been making things unpleasant for the few Catholics of the town, who must go some distance to hear Mass as there is no Catholic church in the place. The local newspaper publishes the sermons of the Rev. H. J. Loken, and thus furthers his anti-Catholic campaign. The sample of this clergyman's anti-Catholic preaching which has reached us, shows him to be in touch with the usual line of anti stuff.

We cannot help but wonder how many of these "Community Churches" are lending themselves to this same sort of thing. It is well known that anti-Catholic preaching is most frequently heard in places where Catholics form but a very small portion of the population. And it is in just such places that the Community Church movement is most frequently attempted. What a pity it is that our separated brethren should mar their own well-intentioned effort to "get together" by making it the occasion of fomenting hatred against a small and unoffensive portion of their townsfolk. Indeed, it may be doubted whether they can make their own unity movement a success so long as they build it upon such un-Christian sentiments.

Your Birthday remembrance, if sent today, will not be too late. In fact, since we shall not build this year, our fund can be added to at any time.

## *Baptist Bigots Deny That Catholics Are Christians*

THE Baptist Young People's Union Quarterly for the Second Quarter 1922 contains an outline for a "Missionary Meeting" which deserves comment. We have before called attention to the anti-Catholic character of this publication, and regretted that its purpose seems to be to teach Baptist young people to hate their fellow Christians. But this issue of the B.Y.P.U. Quarterly flatly denies that Catholics are Christians at all! In seeking to justify the missionary activities of Baptists in Catholic countries, the statement is made: "Baptists cannot consider Catholicism as a true religion. There is no worship of Jesus, but of Mary instead, etc, etc." The whole article betrays such an abysmal ignorance regarding the teachings and practices of the Catholic religion as to be absurd. Yet this is an Official Publication of the Baptist denomination. Nor can it be thot that it fails to represent the feeling of that denomination towards the Catholic Church. For in another Baptist publication, Home and Foreign Fields, for May 1922, we find an article on missionary work among the French speaking Catholics of Texas in which it is stated that "The Roman Catholics do not worship our Christ, the Christ of Calvary." There follows a farago of misinformation and misstatement which is calculated to give Baptist readers an utterly false conception of the Catholic Church. It is evident from these articles (and from many others which constantly appear in Baptist publications) that our Baptist brethren cannot accept us as brother Christians. Now, although Baptist ministers have denied practically every article of the Apostles Creed, which, until recent years, was supposed to be the common statement of the fundamental faith of all Christian people, no Catholic editor has ever charged that Baptists are not Christians. Many of their preachers and writers have taught a doctrine of the Divinity of Christ which practically strips our Lord of all prerogatives save those which belong to a "good man," and yet we have never taught our children that they do not worship the "Christ of Calvary." And we should have thought that Catholic devotion to the Cross would have shown them that the Christ of Calvary is our God no less than theirs. It is on the towers of Catholic churches, rather than those of the Baptist persuasion, that the symbol of Calvary is most frequently found, and if the writer of the article in The Home and Foreign Field would take the trouble to read any book of Instruction in the Catholic Religion he would learn some things that might surprise him with regard to what the Catholic Church teaches about Calvary. The B.Y.P.U. makes the usual charges of superstition, ignorance of the Bible, immorality, etc., against the Catholic people, yet the same writer does not hesitate to bear false witness against his neighbor in making these charges.

We venture to suggest to our good Baptist neighbors that they acquaint themselves with the teachings of the Catholic Church before condemning them; that they make sure of precisely what their own church teaches before sending missionaries to convert the "Catholic heathen" of either Texas or South America. And above all we commend to them the words of Holy Writ about "speaking the truth in love." Only very recently a Baptist Convention was busy remodelling the Apostles Creed, in which it would appear they can no longer completely believe. During the past year we have read of several Baptist Ministers who do not require Baptism as a condition of membership in the Baptist church.. It would appear that Baptists are not quite so sure of themselves as formerly; that the original Baptist religion is undergoing some changes. Would it not, perhaps, be wiser for them to refrain from missionary activity until they have settled among themselves just what sort of a Gospel they are going to teach to the world? And why, being in doubt and transition themselves, should they seek to interfere with people whose faith is definite and certain, even if they do not agree with them ?

## *Father Smith Instructs Jackson in the Catholic Religion*

### Proof That Christ Was Truly God.

(Continued)

MR J. You said that the "Resurrection" offers the best proof.

FATHER S. Yes, Christ's own Resurrection, in support of which there is greater evidence and more weighty testimony than there is for any other fact of history, ought to establish His divinity beyond a doubt for the most skeptical. For how could Christ, in accordance with His prediction, return to life of His own power, unless He were God- His Resurrection is attested by nearly a dozen contemporary historians, who either witnessed or were positive of His death, and then saw Him alive later. And as said, they were men who themselves were slow to believe; in fact, thy believed only after they saw Him, spoke to Him, ate with Him, touched Him. After they were convinced they appealed to the Resurrection as the foundation of all faith in Christ; they would accept no successor to Judas except one who could bear witness to Christ's death and Resurrection; they braved every

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The people paid ten cents for the Sunday Visitor last Sunday, and it goes herewith to you.—Rev. Frances J. Kelb, Masonicwn, Pa.

## LATEST DATA ON ALL COUNTRIES

### URUGUAY

**(Population—1,430,000)**

THIS country, for a long time governed from Spain, and later a dependency of Brazil, became an independent Republic in 1828. Montevideo, with a population of about 400,000 is the Capital of Uruguay. It is a very beautiful city, often called the "City of Roses." In a pamphlet published by the Pan-American Union, we read: "There is not a more progressive, nor a better managed city than Montevideo—in education, in care for the poor, in the safe-guarding of health." Its streets are wide and well-paved. Its public buildings are artistic and roomy. Like nearly all Capital Cities of South America, it has a gorgeous public theater. It is the most popular summer resort of South America, owing to its fine bathing beaches. The principal industry of Uruguay is cattle and sheep raising. Two American packing houses are established there.

Church and State are not united in Uruguay, and there is no interference on the part of the State. Nearly the whole population (1,430,000) is professedly Catholic, but all do not practice their faith. Civil marriage is compulsory. An archbishop resides at Montevideo.

### PARAGUAY

**(Population—About 1,000,000)**

This country, the most backward of those countries in South America, which are not altogether in the tropics, has had an independent existence from Spain since 1811. Asuncion is the Capital and the most important city. Paraguay's population is about 1,000,000. Agriculture, with cattle raising, predominating, is the principal industry. Sugar, coffee, rice and cotton are raised.

Iguassu Falls, in Paraguay, has more than double the breadth of Niagara, and a water leap of 200 feet, as compared with Niagara's 160 feet. A Tea, known by the general name Mate, discovered by the Jesuits more than 200 years ago, is largely cultivated in Paraguay and it is the table beverage of most people of that country as well as of a large portion of the population of Brazil. Paraguayans are excessive meat-eaters.

## *It Seems That People Otherwise Informed Do Not Grasp the Meaning of Infallibility*

THE EFFICACIOUS PRAYER OF CHRIST.

By Rev. Bernard X. O'Reilly

THE election of a successor to Benedict XV provoked the usual puerile disquisitions on Papal infallibility. It is hard to understand why the newspaper men and correspondents should have so little knowledge of a subject that has been so frequently and so thoroughly discussed. Still we should not blame newspaper men when we read of a United States Senator invoking Catholic belief in the Infallibility of a Pope as an insuperable objection to the proposed League of Nations because the majority of the nations that would be members of the League are Catholic. Too frequently the critics of the Catholic dogma of Papal infallibility build up a straw man and then take great pleasure in knocking him down.

The word infallibility in the general sense means exemption or immunity from liability to error or failure. When we speak of the infallibility of the Pope we mean that the Pope by a special Divine assistance is preserved from liability to error when he as Head of the Church of Christ defines dogmatic teachings regarding matters of faith and morals. To understand clearly what is meant by the Infallibility of the Pope we must not confound infallibility with inspiration or with impeccability. We do not believe that the Pope is inspired, that there is any special positive Divine influence and assistance by which he is guided and controlled in such a way that what he says or writes is truly the word of God. This would be inspiration. Neither do we believe that God makes known supernaturally to the Pope some truths hitherto unknown or at least not vouched for by Divine authority. This would be revelation, whereas Infallibility is concerned with the interpretation and effective safeguarding of truths already revealed. When we say that the Pope is infallible in the definition of some doctrine we mean that according to the terms of Christ's promise to Peter he will be divinely preserved from teaching any error. We must also distinguish between Infallibility and Impeccability. Many people seem to think that Catholics believe that the Pope like the king, can do no wrong. We know that the Pope is a human being and that it is possible for him to commit sin. Those who oppose the idea of Infallibility by recalling to mind that some of the Popes may have led lives that were not edifying are appealing to prejudice that is born of ignorance. If God bestowed the gift of prophecy on Caiphas, who condemned Christ, if Christ commanded the Jews to follow the teachings of their priests because they sat in the chair of Moses, surely God may bestow the gift of Infallibility even on unworthy human beings—not for their sakes, but for the protection of the people.

The doctrine of Infallibility does not mean that the Pope cannot err in matters which have no part in faith or morals. Neither is Infallibility attributed to every doctrinal act of the Pope. It is only when he speaks, as the Vatican Council defined, "in the exercise of his office as Pastor and Teacher of all Christians." The Pope is not infallible in matters of science or politics. He is not infallible when he speaks in his private capacity as a theologian or preacher, nor when he rules as a temporal prince or mere Ordinary of the Diocese of Rome. Many of the objections to Infallibility would never be raised if it were understood that the Pope is infallible only when he speaks as Spiritual Head of the Universal Church and when in that capacity he teaches some doctrine of faith or morals. It must be evident that the Pope in teaching these doctrines intends to teach with all the fullness and finality of the supreme Apostolic authority that was conferred on him by Christ in the person of Saint Peter and with the intention to bind the whole Church, to demand internal assent from all the faithful to his teaching under pain of incurring spiritual shipwreck. It has been objected to Papal Infallibility that Pope Paul V approved the decision of the Holy Office in the case of Galileo, a decision that afterwards was proven to be founded on error. Doctrinal decisions issued by the Roman Congregations, even when approved by the Pope in the ordinary way, have no claim to be considered infallible. That a decision be infallible it must be issued by the Pope himself in his own name and under the conditions that we have already mentioned.

That the Head of Christ's Church is Infallible may be plainly shown from three texts of Holy Scripture. In the Gospel of Saint Matthew we find the words of Christ: "Thou art Peter, and upon this rock I will build My Church and the gates of hell shall not prevail against it." Some few scholars have tried to maintain that "this rock" is Christ Himself, but such an interpretation would destroy the coherency of Christ's statements. The best modern Protestant commentators grant that this text of Saint Matthew contains the promise that Saint Peter was to be the foundation of His Church. If this be true it is impossible to deny that Saint Peter's successors are heirs to this promise. In this promise doctrinal indefectibility is implied from the fact that the gates of hell shall not prevail against the Church. Doctrinal indefectibility could not be secured without doctrinal infallibility.

The second text is found in the gospel of Saint Luke, when Christ said to Saint Peter: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren." It is evident that Christ made this prayer for Peter alone. That it was intended for Peter as Head of the Church is evident from the denial of Christ by Saint Peter and prophecied by Christ immediately after He said: "I have prayed for thee that thy faith fail thee not." It would be a blasphemy to say that the prayer of Christ has not been heard, that the faith of Peter and his successors can fail.

The third text is found in Saint John when Christ demanded the three confessions of love from Saint Peter. At the conclusion of Peter's third confession Christ committed to him the whole flock, sheep and lambs. In this text Christ gave to Peter and his

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## ITEMS OF INTEREST FROM THE SECULAR PRESS.

URGES RELIGIOUS EDUCATION

Dallas, Texas, May 4.—Religious instruction as a part of the secular educational system of Texas was urged before the State Sunday School Association convention here today by Dr. Frederick Eby, dean of the department of education, University of Texas. "Secular education is not measuring up to the full fruitage prophesied for it by the founders of this nation," he said. — Houston Chronicle, Houston, Tex., May 5, 1922

MASONS SEEK TO CONTROL OUR PUBLIC POLICY

The Daily American Tribune reports that President Harding, ex-Governor Dineen of Illinois, and Attorney-General Brundage of the same State will receive the thirty-third degree in Freemasonry at Cleveland next September. In response to the question why Freemasonry is so quick to put its tag upon men who become prominent and influential in public life, our contemporary answers, tersely and correctly: "Because it seeks to control public policy." The average American, who is so suspicious of propaganda and clandestine influence in government affairs runs up with these Masonic machinations as though they were a necessary part of our system of government. This, in our opinion, makes Freemasonry even more dangerous in America than it is in Europe.—Fortnightly Review.

THE DECLINE OF PIETY—ONE REASON

There are perhaps many contributing causes in this diminishing influence of the church, but it cannot be doubted that one of the most potent is to be found in the growing inclination of the Protestant churches to abandon their spiritual mission in the pursuit of physical and material objects. The pulpit has become a sort of Chautauqua platform for the discussion of public questions. Instead of preaching the Gospel the church appears now more concerned with censoring the movies, purging the stage, regulating morals and manners by law and enforcing prohibition, actively identifying itself with the political movements of the day. The salvation of souls must wait upon the police regulation of morals, minds and bodies.—Editorial —St. Louis Post-Dispatch.

NOT INFALLIBLE IN EVERYTHING.

The doctrine of Papal infallibility does not extend to ordinary personal judgments by the Pope, though it is often supposed to. Roman Catholics themselves sometimes playfully refer to mistakes made by the Supreme Pontiff in his unofficial capacity, as in the following anecdote told by Maurice F. Egan in the "Review of Reviews."

I cannot help recalling an instance where a lady a guest at the White House at luncheon, asked the late Cardinal Gibbons whether he really believed that the Pope was infallible in all he said. The Cardinal smiled and answered: "I can only respond to that, Madame, by saying that when the Pope bade me good-by the last time he said, 'Addio, Cardinale Jibbones!' "

The Pope may perhaps be excused for the slip, as hard g and soft g are admittedly confused in English pronunciation, gibberish being followed by gibbet in our dictionaries, and gimbal being pronounced either gim or jim by some authorities.—The Outlook.

## *Preacher Accuses Protestantism of Apostacy and Failure*

ACCORDING to The Paterson (N.J.) Call of May 10, 1922, one of the most prominent Presbyterian ministers of the country speaking at what is perhaps the most dignified and representative gathering of non-Catholics in the course of the year, namely the Commencement exercises of the Princeton Theological Seminary, bewailed the condition of present-day Protestantism in unmeasured terms. Coming from such a leader, addressed to such an assembly, these words, sent broadcast over the country thru the secular press, are profoundly significant. We forbear to comment upon them. They but add another eloquent and eminent testimony to the growing list of non-Catholic leaders, clerical and lay, who see the failure of Protestantism, and yet, somehow, fail to understand its implications. We have often pointed out the causes and reasons which underlie the failure of Protestantism. That men of intellect and piety should see so clearly the defects of the system to which they continue to give their allegiance, and yet be wilfully blind to the one religion which upholds unflinchingly the very truths which they desire to believe is one of the tragedies of our modern religious world.

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"Dr. Clarence Edward Macartney, former pastor of the First Presbyterian church, of Paterson, in an address at the 110th commencement exercises of the Princeton Theological seminary, yesterday morning, gave voice to the fear that has arisen in the hearts of the great leaders of the church in recent years, that there seems to be an effort to explain Christianity without Christ. Dr. Macartney explained this statement by saying that by trying to attain redemption without recognizing the cross of Christ the line of division between belief and unbelief was almost totally obliterated. In part, he said:

"'Christianity is in greater peril today than ever before in its long history. It is not the peril of the world's hate and persecution; it is not the peril of corrupt and immoral living, eating as doth a canker within the breast of the church; it is not the peril of furious bigotry and the madness of the theologians; nor is it the peril of current theories as to the nature of man and the order of the world, which, if true, evacuate Christianity of its grand and distinctive meaning. It is the peril of abandoning Jesus Christ as the redeemer from sin.

"'From a list of recent correspondents I quote the following: The first is from the rector of an Episcopal church in New England: 'There seems to be an effort to explain Christianity without Christ.' The second is from a member of one of the college boards of a great church, and who confesses to being an advanced radical in things religious: 'Something has eaten the heart out of Protestant Christendom, and we have only the husk or the ghost of the shadow of it left.' The third is from a preacher and writer of wide observation: 'The Protestant pulpit, with rare and fine exceptions, has ceased to preach the absolute need of redemption through the cross of Christ.' These things are said by ministers of the Protestant church, and said of the Protestant church, that church which came into existence solely because it had a great answer to the question, 'What must I do to be saved?' "—Paterson Morning Call May 10, 1922.

People are quite dead to appeals which are not strictly personal. Our birthday gifts did not average one to every parish which the paper visits. Yet we know that no paper has more interested readers.

## *How One Minister Regards Efforts Towards Church Unity*

("Presbyter Ignotus" in The Living Church, March 4, 1922. The writer is a prominent Minister of the Protestant Episcopal Church.)

"I CUT from a secular paper this letter, by a Maine Congregationalist on the much discussed question of Christian Unity. Repudiating the supremacy of St. Peter, he goes on after this rather florid fashion:

"No such proof is to be found in the Bible or in history. Why, then, must the Church of Jesus Christ continue to be divided by reason of such a fetish? Nothing has more weakened the potency of the Church than its divisiveness. Nothing can be more wicked. Nothing is a more positive denial of the universal love of God and His Christ, in which all profess to believe who assume the name of the Christ. Everywhere His great fields lie white for the harvest while the army of would-be workers dissipates its energy and wastes its precious time by contending with man-made barriers of dogma, of creed, of sacredotalism, of sacramentarianism, and of sectarianism. Men are awakening to the call of the Lord God Almighty for a universal, united Church of Jesus Christ. And it is a clarion call, sounding from mountain peak to mountain peak through all the earth. Shall not the response be an unanimous and clear assent for unequivocal, unconditional organic union? This will prove a gloriously epochal new era for the world by as much as men make it so by exalting the living Christ of universal brotherhood and good-will and the universal Catholic Church."

"Unequivocal, unconditional, organic union" is indeed a splendid vision. But among whom? "Professing Christians." Professing what? "That Christ is their Savior." Why and how and from what? It is necessary, if two are to walk together, that they be agreed as to "Christ whose Son is He?" "Dogma and creed are not necessarily "barriers," unless one is prepared to call the foundations and walls of a house by that term: if they shut out tramps, they also shut in the family. "The Living Christ": a vivid and inspiring phrase—which conveys nothing to those who reckon Him a dead Jew. "Organic Union": but what are the organs?

"Our good brother is right as to the wickedness of letting "man-made" details separate brethren in Christ. But, surely, if the Sacraments are Christ's ordinances, to repudiate them may be "anti-sacramentarianism," but it is far from that obedience which Christ demands when He says, "If ye love Me, keep My commandments." To rail at "Sacerdotalism" does not advance us, if Christ really meant what He said, "As My Father hath sent Me, even so send I you."

"I have never seen why it should be reckoned broadminded and liberal and constructive for the holders of the Congregational theory of the ministry to insist that Catholic Christians should repudiate the historic fact of the priesthood and, per contra, narrow-minded and illiberal and destructive for Catholic Churchmen to safeguard what has been entrusted to them. Can anyone explain? Apparently "the gloriously epochal new era" is to be brought in by making all Christian bodies "a Universal Catholic Church" of the Congregational type, without dogma, creed, sacraments, priests, or sects. But what good would that do? If such a dream were realized in America, the vast majority of Christians throughout the world would still be Sacerdotalists and Sacramentarians—and none the worse for that!

"We can not be satisfied, so long as there are divisions among the followers of Christ. But is there any reason to expect the Unity of the Church to be perfectly displayed on earth more than her Holiness? If we were to know and love our fellow Christians better, separated as we are, and were to find more frequent ways of bringing about individual co-operation, it might well be that one would advance the cause of real Unity more effectively than by any amount of foundation-laying upon shifting sands."

Last Sunday I reminded the congregation of your tenth birthday, and asked for a small contribution from everyone towards your new building. The result—$31.25—I enclose.—Rev. John J. O'Farrell, Collinswood, N. J.

## *Secular Papers Denounce the Activity of the Bigots*

A NUMBER of editorials from secular papers in different parts of the country have come to our desk recently, all of them noticing the new anti-Catholic organization recently launched in New York City with a great flourish of trumpets and much press publicity. The following, from the St. Louis Post-Dispatch, April 30th, 1922, is typical of them all, and we reprint it as being representative of the big secular press all over the country. Not one secular paper, so far as we have been able to learn, has endorsed the movement, or had any word of praise for it. Therefore, may we not conclude that the sober-minded and fair-play-loving element in the United States has no use for bigotry in any form? This is only another way of saying that bigotry is confined to bigots! We have heard a great deal lately about "100 per cent Americanism," and we shall doubtless hear more of it as time goes on. Isn't it a relief to hear it mentioned by those to whom the phrase is not synonymous with "to hell with the Pope!" In the Post-Dispatch, we read:

INTOLERANCE ON A RAMPAGE

"A number of prominent clergymen and laymen of New York Protestant churches, including Methodists, Baptists and Presbyterians, have organized a militant association, under the name of the Evangelical Protestant Society, to fight "Roman Catholic encroachments upon American institutions."

"When one considers the growing activity of a large portion of the Protestant churches in politics, and

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I am sending the Free Will Offering of St. Mary's Parish, Nebr. City Nebr., for your 10th Birthday Anniversary.—Rev. Thos. Lamer, C.P.P.S.

# Children's School and Playground

**CALENDAR FOR THIS WEEK**
**(N. C. W. C. Service)**

**Sunday, May 21**—St. Hospitius, recluse. For his virtues he was rewarded with the gifts of prophecy.

**Monday, May 22**—St. Yvo, confessor, was born in 1253. Early in life he took a private vow of perpetual chastity. He was ordained to the priesthood at the express order of his Bishop, as he, through humility, desired to remain in the lesser orders. He died May 18, 1303.

**Tuesday, May 23**—St. Julia, virgin, martyr, was sold as a slave to a pagan merchant of Syria. Her virtue and fidelity won her master's respect. When Julia refused to take part in some idolatrous pagan festivities on the island of Corsica, she was killed by order of the governor of the island.

**Wednesday, May 24**—St. Donatian martyr, was a young nobleman of Nantes who was converted to the Faith. He was put to death about the year 287.

**Thursday, May 25**—St. Gregory VII, was born in Tuscany about the year 1013 and educated at Rome. He later became a monk at Cluny, in France. Elected Pope in the year 1073. The Saint died in exile, May 15, 1085.

**Friday, May 26**—St. Philip Neri, bears the title of "The Apostle of Rome." He was born in Florence and died A. D. 1595. Although he might have had the highest honors in the Church, he put them from him and devoted his life to bringing joy to the hearts of the people.

**Saturday, May 27**—St. Mary Magdalen of Pazzi, was born in Florence in 1566. She entered the Carmelite monastery of Santa Maria degli Angeli in Florence in 1584.

**LEARN THE ANSWERS.**

*What is a "proverb?"*

*What are Rogation Days?*

*What day is properly called "Holy Thursday?"*

**LIFE OF MY PATRON SAINT.**

By Rita Hoats, St. Nicholas School, Wilkes Barre, Pa.

If we honor the saints we are pleasing God, because the saints are in Heaven with God and are His special friends.

The beautiful name of my Patron Saint is Saint Rita. We commemorate this great Saint on the 22nd of May.

One day when St. Rita was in her little room praying to our Lord, she asked Him to penetrate her forehead with one of the thorns which were made into a wreath and placed upon His head on Good Friday. After many long days of prayer, our Lord granted her petition and sent her a thorn, which always remained in her forehead. She was canonized on May 24th, 1900, and is loved by all. She is called "The Saint of the Impossible Things."

St. Rita was born at Rocca Poreno, in the Diocese of Spoleto, in the year 1386, and died at Cascia in the year 1456. Being the daughter of aged parents, she married a man who was very cruel. After he had stopped his mean ways he was murdered by an enemy. Rita was left all alone, so she entered the Augustinian Convent in Cascia. She lived forty-two years as a holy religious and was as pure and holy as an angel.

On one occasion she asked a rose to be brought to her in the midst of a very cold winter; the rose was found in full bloom. Another time she asked for a fig and the same was found. This spread all over the country and the people flocked to the convent only to receive, through the prayers of Rita, many spiritual and temporal blessings.

From this holy Saint we should all take a lesson. We should always trust and hope in God and believe all things that He teaches. By this we may all become saints. We should always be as kind, good and holy as St. Rita was.

Since this name has been given me in Holy Baptism, I will try to imitate her in her love for God and others.

You never realize how many parts an auto has until it hits a telegraph pole.—Life.

## APRIL PRIZE WINNERS.

The Essays in the April Contest were the best yet, both as to quality and quantity. So difficult was it for me to decide the Prize Winners that I have laid aside a number of Essays to be printed later. JOSEPH SCHULEIN of St. George's School, Kenosha, Wis., who receives the Boy's Prize, was one of a number from that School( which, by the way, is a new-comer to our Contests and a very welcome one), who wrote on the Patron of his school instead of his own personal Patron. But I think his Essay deserves all the more credit on that account. RITA HOATS of St. Nicholas School, Wilkes Barre, Pa., gets the GIRL'S PRIZE, though there were so many excellent Essays from the same school that the choice was very difficult to make. HONORABLE MENTION goes to Sadie Eeckhout, Atkinson, Ill., and Herman Britten, Creston, Iowa. COMMENDATION is given to Albert Riedinger, Springfield, Ill., with my congratulations on his First Communion. THE SPECIAL SCHOOL PRIZE is awarded to St. Thomas Orphanage, Louisville, Ky. There are only four boys in the class, but they always send Essays, and one of them won a prize in my November Contest. I am sure all of my nephews and nieces will be glad to think of the School Prize going to this worthy and excellent institution, which certainly deserves it for the regular excellence of the work it sends out.

Two Schools deserve special mention, not only for the matter of the Essays, but for the beautiful "make-up" of the manuscripts. My dear friends of St. Aloysius, Pottstown, decorated the covers of their Essays with wonderful designs made on the typewriter. And most of the stories from St. Gregory's, Zelienople, Pa., were illustrated with holy pictures. I mark with a star the Schools which send large numbers of Essays. Many of the names have become familiar during the Contest season. Which reminds me to remind you that the next Contest is the last until Autumn. Let us make it the biggest one of all! Here is the School List. My thanks to all of them: *St. Aloysius, Pottstown, Pa.; *St. George, Kenosha, Wis.; *St. Malachy, Creston, Iowa; *St. Charles, Carthage, O.; *St. Fidelis, Mahonoy City, Pa.; *St. Cecelia, Rochester, Pa.; *St. Anthony, Atkinson, Ill.; *St. Gregory, Zelienople, Pa.; *St. John, Uniontown, Pa.; *St. Nicholas, Wilkes Barre, Pa.; *St. Mary, Rushville, Ind.; Precious Blood, Fort Wayne, Ind.; St. Patrick, Alton, Ill. (our first St. Patrick, we wish there were more like this good school and are sure they will win a prize if they keep on as they have begun.); St. Leo, Ridgway, Pa.; St. Joseph's Academy, Prescott, Ariz.; St. Romuald, Hardinsburg, Ky.; St. Mary's, McKees Rocks, Pa.; St. Paul, Birmingham, Ala.; St. Margaret's, Middle Village, L. I.; St. Joseph's, Utica, N. Y.; Guardian Angel, Chaska, Minn. (why don't you send more?); St. Sabina, Chicago; St. Joseph, Fremont, O.; St. Mary's, Paterson, N. J.

My! My! how hard it is to study these warm Spring days! Warm enough for picnics, but look out, boys! the water is too cold yet for swimming! However, let us hope for one more good batch of Essays before school closes!



Affectionately yours,

Uncle Michael

# Father Smith Instructs Jackson in the Catholic Religion

(Continued from Page One)

always testify best when they relate what they actually saw or heard. Beware of the sharp-fellow, if he has no conscience.

MR. J. What proof of Christ's divinity do the prophecies of the Old Testament furnish?

FATHER S. In harmony with the traditions of every nation of antiquity, they tell of a Redeemer Who would descend to earth from Heaven, and they describe His person, character, the principal circumstances of His life and death so clearly that there could be no mistaking the Prototype.

MR. J. How do the miracles related in the New Testament prove that Christ was God?

FATHER S. As seen above, a miracle can be worked only by the power of God. Now the New Testament records dozens of miracles which were performed by Christ with a view to prove His divinity. They were wrought in open day, and almost always in the presence of a large number of people; yea, most of them were wrought in the presence of His very enemies—the Scribes and Pharisees—who did not doubt the genuineness of His miracles, but were envious of His success when they saw the people come to Him from far and near with their blind and deaf, their paralytics and lepers.

For the past eighteen hundred years, criticism the most severe has been occupied with the miracles of Christ, but only with one result, namely, of establishing their truth. Well could the Savior say to His enemies: "The works that I do give testimony of Me, that the Father hath sent Me * * * If I do not the works of My Father, believe Me not. But if I do, though you will not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in the Father." (John x).

(To be continued)

# You Ask Them Some Questions

(Continued from Page One)

that I could remove mountains, and have not charity, I am nothing" (1 Cor. 13, 2); "Faith without works is dead" (James 2, 20); I chastize My body, and bring it into subjection, lest perhaps while I have preached to others, I myself should become a castaway" (1 Cor. 9, 29); "Labor the more, that by good works, you may make sure your calling and election" (2 Pet. 1, 10); "The devils also believe and tremble" (James 2, 19). Such texts might be multiplied many times.

What is the meaning of these articles of faith contained in the Apostles Creed: "I believe in the Holy Catholic Church, the Communion of Saints, the forgiveness of sins?"

How can Protestants, and even ministers, deny the virgin birth of Christ, when it is so clearly told in the Bible, and expressed in the Apostles Creed?

How can you deny the institution of the sacrament of Penance, while you accept the institution of the sacrament of Baptism? The former is just as clearly expressed in Holy Scripture as the latter, and a Sacrament to forgive sins committed after Baptism is as necessary as a Sacrament to forgive the first sins.

How can you refuse to believe in Purgatory, or a middle state after death, when it is very evident that most people die neither as perfect saints nor as devils?

What can the Bible mean by the many texts which declare or imply that man will be "rewarded or punished according to his works?"

How can you refuse to believe in the actual, real, presence of Christ in the Holy Eucharist, when no teaching of faith is more clearly expressed nor more frequently referred to in the Bible?

While you may misunderstand the Catholic devotion to Mary, how can your church show positive disdain for Mary, who was so signally honored by Almighty God Himself, of whom Christ, our Savior, was born, who was revered by Him throughout His life, who today is surely in Heaven with Him, whom He loved as mother more than you could possibly love your mother?

How can you have such a horror for the Cross, which was the instrument of our salvation, which is the banner of the Church as the flag is of the State?

How can any particular church have divinely given helps for salvation if it was not directly established by God, endowed with such helps, and commissioned to administer them?

If the believer is assisted by the Holy Spirit in discovering the truth from the Bible; if he is to go direct to God in all things, why a church at all? Why preachers?

If you are a firm believer in the Bible, how can you sanction remarriage after divorce? How can your ministers marry divorcees?

If you actually believe in the right of private judgment, why do you persecute your relative for becoming a Catholic?

If faith be the one essential thing for salvation, on what grounds are you prejudiced against Catholics, who believe everything that the most exacting Protestant regards as essential? If works count for salvation on what grounds do you oppose Catholics, who pray more than others, go to church better than others, who do harder things for salvation than Protestants do?

These and many other questions could be asked with greater fairness of Protestants than any questions they might ask of Catholics—and they would be more difficult of answer.

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## *Former Anglican Bishop on the Doctrine of the Papacy*

(Continued from Page One)

one convinced that the Apostolic See represents an institution of Our Lord the only possible attitude is one of submission.

Acceptance of the Catholic doctrine of the Papacy was decisive in my own case; and this was assisted by practical considerations which served to exhibit the actual influence of the Papal communion. My special work in life led me to study religious influences in America, and to form judgments as to the comparative value of different religious bodies. Three things impressed me as I learned more of the Roman Catholic Church in the United States.

**Clear and Consistent Doctrine**

1. In the Catholic Church alone is there firm belief in, and consistent witness, to the fundamental doctrine of the Incarnation. Many profess to hold to this; but in Catholics only is belief in the Divine revelation thru Jesus Christ clear and sincere enough to make them recognize its authoritative character. They alone safeguard the truths taught by Scriptures and Creeds which many claim to revere, and have a conception of supreme Truth revealed through the Word Incarnate, as distinct from mere guesses of conflicting personal opinions.

**Church's Life Sacramental**

2. In the Catholic Church alone is the power of the Incarnation brought to all her children through regular use of the Sacraments. Catholics know and show that the life of the Church is sacramental, and avoid the error that religion consists chiefly in listening to different kinds of talk! "It is the Mass that matters;" and Catholics actually bring the Mass to the masses. The Church is the one home of sacramental devotion.

**Social and Political Morality**

3. In the Catholic Church there is an effective training for social and political morality, a firm foundation for safe and sturdy Americanism. To admit this involves for many the abandonment of a deep-rooted prejudice. One of the chief things which holds many Americans aloof from the Church is conviction that it represents something alien, an influence doubtless good for countries to which it is native, but not best, possibly harmful, for a country like ours. Catholicism, they feel, cannot be usefully American, if it is specifically "Roman." It may be right in Rome to do as Romans do; but in America one must do as Americans have been in the habit of doing. Colonial America owed comparatively little to Catholics. The institutions which we value as bulwarks of our liberty and happiness were the results of non-Catholic antecedents, and landed at Jamestown and Plymouth long before the Catholic Church was let in at Castle Garden and Ellis Island. Thus argue many old-fashioned Americans who regard the Catholic faith as a peculiarity of "foreigners" a reminiscence of Europe likely to be discarded as new citizens become more and more imbued with national ideas and aspirations. In proof of this would be alleged the recognition of an Italian head of the Church, of the use of a dead tongue in its services, its avoidance of the public schools, its congregations formed along lines of European groups, and its supposed subservience to foreign politics. Nothing hurts the Church more in popular estimation than suspicion that it imports political muddles from the other side of the Atlantis. One of the commonest prejudices against the Church is this, of its alien character, of its being non-American, un-American, possibly useful elsewhere, but out of place here.

**Cardinal Gibbons, American**

Anyone who has knowledge of the working facts will admit that this prejudice is unwarranted in spite of occasional happenings that seem to justify it, and will also see that the Church loyally supports national institutions and is uniquely effective as a school in social and political morality. I myself was brought to see this by studying the career and influence of Cardinal Gibbons. As an example of what the Church stands for in American life, and of the Church's most effective policies, the Cardinal had no peer. He won converts to the faith, not only by his persuasive presentation of Catholic doctrine, but also by his winning Catholic attitude and temper in personal, social and political life. His Americanism did not narrow his Catholicism; but his religion did serve as foundation for patriotism and useful citizenship. The business of the Church is not primarily the training of citizens, but the salvation of souls; yet, in view of conditions in this country, Catholics do useful service in defense of the faith by their exhibition of its power for good in social and national life.—**The Baltimore Catholic Review.**


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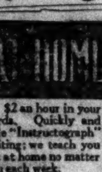
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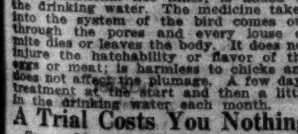
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# Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

**Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.**

*The Concordia Publishing House has published a small volume in commemoration of the anniversary of the event that led up to the founding of the Lutheran church. The volume says that the Lutheran church was begotten on the day that Martin Luther nailed his Theses to the castle church door at Wittenberg. Is this conclusion warranted by facts?*

No. When Martin Luther nailed his Ninety-five Theses to the chapel door it was not an open declaration of war, but simply an academic challenge to a disputation. As Beard says: "Such disputations were regarded in the universities of the Middle Ages partly as a recognized means of defending and elucidating truth, partly as a kind of mental gymnastics apt to train and quicken the faculties of the disputants. It was not understood that a man was always ready to adopt in sober earnest propositions which he was willing to defend in the academic arena; and in like manner a rising disputant might attack orthodox positions, without endangering his reputation for orthodoxy." It is quite certain that Martin Luther had no intention of breaking with the Church when he served notice on his fellow-students that he was ready to defend these Theses. Had not some unfortunate hawker created excitement by peddling the answers of Tetzel we may imagine that Martin Luther might have remained within the Mother Church. Be that as it may, it is singular that learned men in the light of history should endeavor to make a hero out of the renegade monk.

The author of the pamphlet, among other things, declared that Luther's act on that memorable October 31, 1517, marked his breach with Rome and the setting up of the Scripture as the "Infallible and only source of doctrine, the inerrant and only rule of life." Bearing in mind that these Theses were nailed on the church door on October 31, 1517, we would like an explanation of the meaning of Luther's letter to Pope Leo X under date of March 3, 1519: "Before God and all His creatures, I bear testimony that I neither did desire, nor do I desire to touch or by intrigue undermine the authority of the Roman Church and that of your Holiness." On March 5 of the same year, two days later, Luther writes to him: "It was never my intention to revolt from the Roman Apostolic Chair." We would also like to ask an explanation of how the author can justify his statement in the face of the following which we find in his private letters written to a friend in 1519: "Therefore the Holy Church cannot and may not bear lies nor false doctrines, but must teach only what is holy and truthful, that is, God's Word alone. The Church must teach only God's Word or truth, and how could it be otherwise because the mouth of God is the mouth of the Church and God cannot lie, as neither can the Church." "That the Roman Church is honored before all others there can be no doubt for even Saints Peter and Paul, forty-six Popes and many hundred thousand martyrs have shed their blood for it and conquered hell and the world so men might well understand what particular regard God has for this Church."

In a letter written to two pastors in 1528, which we find in the Jena Edition, Luther pays this tribute to the Papacy: "We confess that under the Papacy there is much Christian good, yes of Christian good which has also come from it, namely, we confess that in the Papacy is the genuine Holy Scripture, Baptism, genuine Sacrament of the Altar, genuine keys for forgiveness of sins, the genuine office of preaching, the genuine catechism, the Ten Commandments, Articles of Faith, the Our Father. I say that under the Pope is the genuine Christianity, yes, the true ocean of Christianity and many pious great saints." As to Luther's claiming that the Scripture was the only and inerrant guide of life, we refer to a sermon which he preached in 1538 and in which he says: "True it is that in the Papacy is the Word of God, Apostolic office and that we have taken from them the Holy Scriptures, Baptism, Sacraments, and pulpit; otherwise what would we know about them?"

The fact is that Luther did not intend to break with the Roman Church until after his year's sojourn in the Castle of Wartburg. Free from the excitement of political and polemical agitation, he became the victim of interior struggles. He knew that there was no escape, that he must answer the great question. He knew that his innovations were opposed to the history and experience of the Church as it came down from the Apostolic times. To separate from it would mean that he was a chosen vessel singled out in preference to all the saints of Christendom, destined to inaugurate a radical change. It would mean that he must take the gauntlet thrown down by Paul the Apostle, who said that even though an angel from Heaven should preach a gospel other than he had preached, let him be anathema. Luther himself admits that he was assailed by irrepressible outbreaks of sensuality, that he found it difficult to overcome, because he was separated from spiritual assistance. We know from his own writings that the devil personally appeared to him,—his disputation with Satan on the Mass having become historical. During his stay in Wartburg he imprudently gratified his appetite for eating and drinking.

When the apologetic author for Martin Luther says that "he presented a wonderful picture of patience with the erring," he goes far away from history. No public speaker ever indulged in the exhaustless abuse and unparalleled scurrility that Martin Luther hurled against the Pope and the Church of Rome. There is not such a "wonderful picture of patience with the erring" in this diatribe against the Church: "I will curse and scold the scoundrels until I go to my grave, and never shall they hear a civil word from me. I will toll them to their graves with thunder and lightning. For I am unable to pray without at the same time cursing. If I am prompted to say: 'Hallowed be Thy name,' I must add: 'Cursed, damned, outraged be the name of papists.' If I am prompted to say: 'Thy Kingdom come,' I must perforce add: 'Cursed, damned, destroyed must be the papacy.' Indeed I pray thus orally every day and in my heart without intermission." There is no such "a wonderful picture of patience with the erring" when, as Lang says he "dipped his pen in blood" and "calls upon the Princes to slaughter the offending peasants like mad dogs, to stab and strangle and slay as best one can," and holds out as a reward the promise of Heaven.

We will call attention to just one more strange claim set forth by the author. He says that Luther "no matter where he found error he stated this fact with uncompromising plainness." He also urges that "he would not and could not brook any compromise with evil." How square this with the bigamous marriage of Philip the Landgrage permitted by Luther, an act which so horrified the followers of Luther and created such a national scandal that "Melanchthon nearly died of shame." It was well known that Philip was "the most immoral of princelings," who ruined himself, in the language of his court theologian, by "unrestrained and promiscuous debauchery." The Prince himself admitted that he could not remain faithful to his wife for three consecutive weeks. He was married to a woman of excellent habits, the mother of his seven children. In spite of this Luther permitted Philip to take unto himself another wife without even the formality of a separation. It is admitted by Protestant historians that this act of Luther is "the darkest stain on the history of the German Reformation." The very fact that the whole proceeding was done under the pledges of secrecy manifests the insincerity of Luther. The only excuse that Luther would offer, an excuse which fits in with all his policy and which epitomizes his whole gospel of duplicity and insincerity, was the assertion, "we are convinced that the Papacy is the seat of the real and actual Antichrist, and believe that against its deceit and iniquity, everything is permitted for the salvation of souls."

In the whole of Martin Luther's miserable and unfortunate

(Continued on Page Four)

## OUR NEXT CONTEST

will be a Short Story Contest. Two Prizes will be offered, the First Prize of $100, the Second Prize of $50. The Contest will open May 1st and close August 1st. Both men and women will be eligible.

All Manuscripts submitted become the property of OUR SUNDAY VISITOR and the right is reserved to publish any of the stories submitted whether they win a prize or not.

No rejected manuscripts will be returned unless requested at the time of entry, and accompanied by full postage for return.

Manuscripts may not exceed five thousand words, and must be written on one side of paper only. Typewritten Manuscripts are preferred.

The Story need not be strictly religious, but should contain a good "moral." All Manuscripts should be sent to The Contest Editor, Our Sunday Visitor, Huntington, Ind., before August 1st.

# After Dinner Story

## * Father Tim Casey

(By C. D. McENNIRY, C. Ss. R.)

"LO! ALL THINGS FLY THEE, FOR THOU FLIEST ME!"

"A gintleman to see ye, Yer Reverence," announced Molly, putting her head into Father Casey's study.

"Did he state his business? Is—is it a sick-call?" asked the priest in the usual anxious trepidation with which a tired pastor puts the latter fateful question.

"A sick-call" sniffed Molly. "He's a Prodestan.' An' as fer his bizness—faith, I'm wondherin' does he know it himself. Is the—aw Reverent Misther—Misther, do ye mind—at leeshure? sez he. Nothin' urgent, he sez. Kindly hand him me car-rd, he sez. If it's the laste inconwenience, anny other time'll do, he sez. An' begor, he looked as though he was sorry he came, an' had a mind to break an' run for it the moment me back was turned."

"Overpowered, no doubt, by your queenly airs, Molly. The poor man was not prepared for the shock of finding a lady of such refinement occupying the office of housekeeper to an humble pastor," said the priest rising.

Molly treated this sally with the contemptuous silence it deserved. Seizing a brush, she blocked his passage until she had whisked the dust from his shoulders.

"Hide that patch in the skirt of your soutane," she said. "We don't want thim Prodestan's turnin up their noses at us. Will ye never buy a new one!" she moaned despairingly as the good priest pushed by her and descended the stairs.

He was prepared to meet a person of some distinction. Molly's solicitude betokened as much, and he had learned from long observation that Molly was no mean judge. What he found was a refined and neatly dressed man. The stranger carried a stout stick as an aid to a crippled limb. His face was handsome—or rather had been so—for now, though he was still a young man, it was wrinkled and drawn, so that at first sight one would be at a loss to know whether at attracted or repelled. The priest glanced at his visitor's card and said:

"Mister Richard Wood." There was a rising inflection which plainly asked: And what may I have the pleasure of doing for you, sir?

The young man lost no time in polite preambles but burst out passionately:

"I had no business calling for you, sir. I don't know what I want to say, and, even if I did know, I should not have the courage to say it. Put me out as I deserve!" and he leaned heavily on his cane and began to rise.

Father Casey motioned him to remain seated and drawing a chair sat down beside him.

"My friend, you are not happy," he said.

"Happy!" cried Wood. "Never, even for one brief moment, since the day I was born, have I been happy! Sometimes I imagined I was so, but as soon as the occasion was passed, I saw how far I had been from real happiness!"

"Come, tell me your life story," said the priest, for he saw that was what the man wanted to do.

"Oh, sir, it is a story with a plot and without a hero, empty, insipid, aimless. Have you the time, have you the patience, have you the charity to listen to it?"

"My time—every moment of it—belongs to my people."

"But, sir, I'm not one of your people."

"Every human being in need of my aid is one of my people. My commission reads: To every creature."

"May the great God reward you!—if I dare invoke the name of God. I had not hoped for such kindness. Yet—yes—it was this hope that brought me here against my will. You are a man of God. You know His ways. You will tell me how to escape Him."

"The way to escape God's chastisement is to cast yourself on His love," said the priest.

"His love! It is His love that has hounded me. I have not committed what the world calls great crimes,—but is not this the greatest of all crimes to try to escape His love?"

"You are evidently a man of deep religious convictions. Were you brought up in the tenets of any particular creed?"

"I cannot say that I was. I lost my mother early. My father was very strict in following out his notions of right and wrong. As for religion, he attended sometimes one church sometimes another, but as a rule he attended none. He had in his library numberless books treating of God and spiritual things which he often read. I too, who as a child, was left so much alone, devoured many of these books. Naturally I did not comprehend one tenth of what I read. I was fascinated by them even while I feared them. It seemed to me that God wanted so much from those that love Him,—and I did not want to give Him everything—I wanted to keep something for myself. I tried to compromise."

"It is the old story of trying to serve God and Mammon," observed the priest. "It can't be done."

"How well I know it!" replied Wood. "In fact, I always knew it, yet I persisted in trying to do the impossible."

"'Tis the sad story of the great majority of men."

"In the college and university my dream was to find a kindred spirit, a friend. I had so often visioned the delights of a true, manly, unselfish friendship,—a friendship like that which Tennyson describes:

'When each in turn was guide to each  
And fancy light from fancy caught;  
And thought leaped out to wed with thought,  
Ere thought could wed itself with speech.'

"I found excellent companions, shared in their work, and in their play exchanged views with them, until it came to those intimate thoughts and aspirations concerning which true friends think in unison—and then I found that we were strangers."

"The true friendship you crave is found in God," said Father Casey.

"But why, cried the poor man petulantly, "why must He be my only Friend! Why will he suffer me to have none other!"

"Because none other can satisfy you. From that person whom you conceive as a friend in all the sacred sense of the word, you demand perfection. Perfection is found only in God."

"Seeing I could not become a friend to my companions, I resolved to be their hero. I smothered as best I might my interior longings and gave myself to exterior things. Nature had gifted me with great physical powers as well as tireless energy in striving for any goal which I had set my mind to attain. I became the champion athlete of the university."

"Did that bring you happiness?"

"Far from it. The day of my greatest triumph was the day of my deepest despondency. At the critical moment in the deciding game my skill won the victory. I was carried on the shoulders of our men and hailed as the conquering hero. Even in the midst of the ovation I kept asking myself, what are they to me or I to them? At the first opportunity, I slipped away and walked down a quiet street. When I looked up, I saw I was at the door of a church. Its denomination I knew not, nor do I know it to this day. But I could almost hear God's voice saying to me: When will you work for Me as you work for these vain and empty things? I hurried on and tried to ignore the voice but could not. It haunted me for days. Though I well knew my duty, I was determined not to yield.

"It was shortly afterwards that I met with the accident which crippled me for life. At first I did not regret it. The event was almost welcome, because it freed me from the obligation of taking part in sports which had now grown so distasteful. Only later when I found how much I was left with my own thoughts did I begin to long for my former strength and agility. It was at this juncture I met the only woman for whom I ever really cared. In her, beauty, intelligence, wit, and virtue were combined. Perhaps the fact that I was so lonely and my heart so hungry

(Continued on Page Four)

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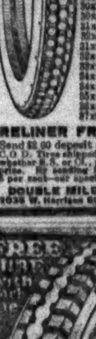
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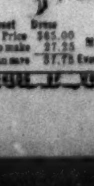
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HUNTINGTON, INDIANA, MAY 28, 1922


Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X; and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.
BENEDICT XV, Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1912.
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With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.
Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.
Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

## EXIT—OUR BIRTHDAY.

Today ends our Birthday celebration. We are grateful to our 2,500,000 readers for their kind wishes and for the little gifts received from possibly 2,500 readers. This means that one person out of 1,000 thought of sending us a little present. We hope that the other 999 kept our Birthday by resolving to do what we emphasized most—to read the little paper every week. OUR SUNDAY VISITOR is one of the papers that should not lose its interest even during the summer months, because it does not take so long to read it. We intend to run a series of articles and illustrations on Radio Telephoning, which should engage the live interest of children during vacation. Will pastors and parents kindly call the attention of the children to this feature? It will begin about the time that school closes, and will run for nine weeks.

## A FALSE NOTION.

It is often said that Catholic people are held to their Church because of ignorance, as though it required greater knowledge to become a Protestant than to become a Catholic. The reverse is true. One may become a Protestant without knowing anything about what the particular church he becomes a member of teaches, or for that matter, without knowing clearly what Protestantism is supposed to represent.

On the other hand, one cannot become a Catholic without being instructed in those truths, which the most exacting Protestant church would require, and in other specific teachings besides. Then the inquirer must also become acquainted with the principal Catholic practices. The more enlightened and educated the person, the better Catholic he could be, and would be, if he were not affected by the spirit of worldliness and indifference with which he is everywhere surrounded.

## JUSTICE DOES NOT COUNT.

Curious and unintelligible is the state of mind of people who are controlled by religious prejudice. In sectarian papers, which come to our editorial room every week, logic is thrown to the winds when comment is made on things which have a connection with Catholic belief, practice, history. Numerous instances might be cited to illustrate what we mean, but one example will suffice. An editor of a religious weekly writes in glorification of Juarez, a Mexican patriot, who ruled as President of that unfortunate country during the middle of the last century, and here is the reason for glorifying him: *"He wrote and imposed the laws of reform, whereby all religious orders were suppressed, and all ecclesiastical property was nationalized"* (i. e., confiscated).

Now, by what principle of the Christian religion may such conduct on the part of a ruler be justified? The property held by the Church at that time had come into her possession in a legitimate manner during three centuries previous. This being true, how can any Christian uphold the confiscation of it? On what principle of justice and right can the suppression of religious orders be applauded, if they were guilty of no wrong doing? The editor who does applaud these things does not pretend to show that the Church had acquired the property unlawfully, or that the religious orders were doing anything but good. But since the Catholic Church was the object of attack, the non-Catholic is supposed to rejoice. Oh, if we could be fair, at least to the extent of applying the principles of justice to a case in which even those whom we do not like, are concerned!

## FOR THE COLORED MISSIONS.

Much has been written this year on the need of greater effort and more revenue for the conversion of the Negroes, of whom there are more than ten million in the United States, and of whom only two per cent are Catholic. The Sisters of the Blessed Sacrament conduct an institution for young colored women at Rock Castle, Va., where colored girls are given a full five-year course of training. But it is a case of "The harvest is great, but the laborers are few." Many colored girls could not afford to pay even the small amount charged by the Sisters for board and tuition. This charge is only $80.00 the year—$400.00 for the full five-year course. Possibly some of our readers will be glad to be reminded that they may adopt one of these prospective colored school teachers for one year, or for the five-year period on the terms just mentioned.

## ADMIRAL BENSON.

The admirable Christian character of Admiral William S. Benson is revealed in a letter which he wrote to the Editor of the *Courier-Citizen*, Lowell, Mass., declaring what was the actual standing of Admiral Sims during the world-war. Mr. Benson tells his own activities in guiding our navy only in an incidental way. He carefully avoids self-laudation, but, between the lines, one may discover that Admiral Benson displayed wonderful tact and succeeded marvelously in his strategy.

Celebrate Our Tenth Birthday by Giving Our Building Fund a Lift.—BIRTHDAY MAY 6.

Less than half of our present Building Fund has been built up by our readers, and that little came mostly from Life Subscriptions at $10.00 each. If you are a believer in a large Catholic Publishing House, larger than we would build if we did not receive outside support, then we shall welcome your assistance.

## :-: OBJECTS COMMENDED TO YOUR CHARITY :-:

The following amounts were contributed to the different funds from May 11th to May 18th:

| | | |
|---|---|---|
| For Our Sunday Visitor Building Fund | $926 27 | Total—$64730 98 |
| For Education of Priests for Poor Dioceses | 5 00 | Total— 11404 76 |
| For Missions—Home and Foreign | 13 50 | Total— 8685 81 |
| For Literature Propaganda in Needy Places | 5 00 | Total— 4180 35 |
| For Colossal Statue of Christ at Washington | 6 00 | Total— 2370 50 |
| For National Shrine | 7 00 | Total— 2319 28 |
| For the Seminary | 5 00 | Total— 364 80 |
| For Mexican Schools | 5 00 | Total— 136 55 |
| Order of St. Veronica (Perpetual Membership $1.00, or a piece of linen) members | | 4218 |

An Itemized List of Contributions Follows:

$100.00—Foster, Ia. $61.45—Louisville, Ky. $31.25—Collingswood, N. J. $30.00—Nebraska City, Neb. $25.00—Toledo, O. $20.00—Washington, D. C. $15.25—St. Marie, Ill. $12.00—Covington, Ky. $11.00—Los Angeles, Cal.; Cleveland, O. $10.00—Fort Dodge, Ia.; Petersburg, Fla.; Belleville, N. J.; Breda, Ia.; Yakima, Wash.; Clifton, Ill.; Los Angeles, Cal.; Fresno, Cal.; Wahpeton, N. D.; Owensboro, Ky.; Wolverine, Mich.; Independence, Kan.; Indianapolis, Ind. (2); Fort Dodge, Ia.; Perryville, Mo.; Louisville, Ky.; Ridgewood, N. J.; Troy, N. Y.; Lancaster, O.; Wheeling, W. Va.; Oelian, Ia.; Rochester, N. Y.; Pittsburgh, Pa.; St. Louis, Mo.; Richardson, Tex.; Idaho Falls, Ida.; McKeesport, Pa.; Eau Claire, Wis.; Paterson, N. J.; New York, N. Y. $7.00—Baltimore, Md.; Easton, Mo.; Uniontown, Pa. $6.50—Bennington, Vt.; Spring Green, Wis. $6.00—Sparta, Wis. $5.00—Milwaukee, Wis.; Braddock, Pa.; Ft. Worth, Tex.; Santa Monica, Cal.; Richmond, Va.; Clifton Springs, N. Y.; Chicago, Ill. (2); Brawley, Cal.; Quanah, Tex.; Los Angeles, Cal.; Peshtigo, Wis.; Covington, Ky.; Clinton, Ind.; W. Palm Beach, Fla.; Perley, Minn.; L'Anse, Mich.; Dayton, O.; Brooksville, Ky.; Brooklyn, N. Y.; Calais, Me.; Carthage, N. Y. $4.25—Monroe, La.; Greensboro, Pa. $3.00—Kansas City, Mo.; Martinez, Cal.; Springfield, O.; Chicago, Ill. $2.25—Crown Point, Ind. $2.00—Kennebunk, Me.; Geneva, N. Y.; Fredericksburg, O.; Salina, Kan.; Cincinnati, O.; Huntington, Ind.; Philadelphia, Pa.; W. Palm Beach, Fla.; Slayton, Minn.; Detroit, Mich.; Cleveland, O.; Rochester, Wash.; Chicago, Ill.; Pittsburgh, Kan.; Louisville, Ky.; Hamilton, O.; Sanford, Fla.; La Salle, Ill.; Manistee, Mich.; Brooklyn, N. Y. $1.50—Terre Haute, Ind. $1.25—Grosse Pointe Farms, Mich.; Oatwood, Mo. $1.07—North Branch, Mich. $1.00—Wrightsville, Ga.; Baltimore, Md.; Greensburg, Pa.; San Diego, Cal.; Gibson, N. Mex.; Creighton, Neb.; Huntington, Ind.; McKees Rocks, Pa.; Brooklyn, N. Y.; St. Marys, O.; Rittmann, O.; Galveston, Tex.; Nevada, Mo.; Los Angeles, Cal. (4); Yakima, Wash.; Sanford, Fla.; Philadelphia, Pa. (2); Greensburg, Pa.; Miles City, Mont.; Mattoon, Ill.; Shenandoah, Pa.; Omaha, Neb.; Detroit, Mich.; Sacramento, Cal.; Newport, Ky.; Memphis, Tenn.; Alton, Okla.; Maspeth, N. Y.; Tecumseh, Okla.; Clatskanie, Ore.; Mansfield, O.; Concord Junction, Mass.; Indianapolis, Ind.; Winston-Salem, N. C.; Fairchild, Wis.; Traverse City, Mich.; Pleyto, Cal.; Lindsay, Cal.; Louisville, Ky.; St. Louis, Mo.; Leavenworth, Kan.; Peoria, Ill.; St. Louis, Mo. (2); Marietta, O.; Seattle, Wash.; Perullar, Mo.; Los Angeles, Cal.; San Francisco, Cal.; Sayreville, N. J.; Chippewa Falls, Wis.; Des Moines, Ia.; Lowville, N. Y.; Fond du Lac, Wis.; National Military Home, Ind.; Lena, Wis.; West Palm Beach, Fla.

Offerings smaller than $1.00 we do not publish for lack of space.

## Building Fund—Last Week's Report—$926.27

# Readers Speak to Readers

St. Stephens P. O., Wyo. May 12, '22
Dear Father Noll:—

The appeal of your strenuous Associate Editor M. A. C., O. S. V., 5-12-22, is too much to be passed over in silence. So here goes.

Perhaps your Reverence recalls my flying visit to the then unknown little town of Huntington in July 1912, when O. S. V. was an infant just two months old, but already showing unmistakable signs of its future greatness. Well, every week since then the dear, little sprite has paid me a very welcome visit and I have introduced it to hundreds and hundreds of homes which it has helped to enlighten and beautify. And wherever I have wandered since then, the indefatigable little sprite has anticipated me, and always with a smile of welcome at my surprise on meeting her.

M. A. C.'s mountain-like summary of the deeds accomplished by this ten-year-old sprite, was, no doubt a surprise to many; but just let them try to imagine the gigantic feats the next ten years will accomplish, in the dissipation of ignorance, the vanquishing of bigotry, the slaughtering of malice, the strengthening of faith, the development of generosity, the creation of a taste for good reading, the reclaiming of lost sheep, the ever increasing number of converts, and the harmonization of our vast population. One of M. A. C.'s assertions, however, made me stare, viz. "That O. S. V. has done more to further these ends than any other single agency in the Church." But after a moment's consideration I really think this plausible and even probable.

Well, to come down to the practical, what am I going to do to further the good cause? I am going to try to enthuse my little congregation of thirty or forty families next Sunday, and urge the old subscribers to pass their O. S. V. to their most fair-minded neighbor, and the non-subscribers to subscribe that they may be able to do in like manner, and I will tell them that the whole collection on the following Sunday is to go to O. S. V.'s Building Fund.

With best wishes and most earnest prayers for the greatest possible success of our dear little sprite, I am
M. J. HOFERER, S. J.

Philadelphia, Pa., May 7, 1922
Right Reverend dear Sir:—

In your issue of the Sunday Visitor of a week ago I was much impressed with the article on what the Church has done for education. It reminded me of an incident that happened some fifteen years ago when a prominent Protestant minister in New York City made an address to a large audience in that city and said that the Catholic Church was ignorant and strove to keep her members so. William Randolph Hearst, the archhead of Socialism in this country, answered the Reverend gentleman in an editorial in one of his papers which a friend showed me. Mr. Hearst said: 'If it had not been for the Catholic Church we would have little Art or Learning today, for in the so-called "Dark Ages" when imperial Rome was conquered by the northern barbarians all the Art and Learning was preserved in the Abbeys and Monasteries and handed down to the future generations. Furthermore he instructed his readers that, but for the Catholic Church we would have no correct translation of the Bible inasmuch as the other religious denominations were retranslating the Bible to suit their own ideas and meaning. This coming from the source it did, whose socialistic doctrine is diametrically opposed to the Church he defended, created quite a sensation in New York.

As a member of the Society of St. Vincent de Paul and a visitor in the hospital, I get several copies of your paper every week and give them out to the patients in the wards, who read them with a great deal of interest and pleasure. I have been a member of this Society for 34 years.
LOUIS REPPLIER.

THE QUEEN'S DAUGHTERS
1830 Jackson Avenue
Wichita, Kan., April 24, 1922.
Dear Rev. Father:—

I am very deeply interested in the isolated Catholics, and the more so because I was for some years an isolated Episcopalian, and thus felt moved to make an appeal through one of their church papers for the formation of a League of isolated and their friends, for carrying the message of the Church into those communities where lived the isolated. This appeal met with a generous response and the League was formed, and I believe is still going on and thriving, the response having been wholly out of proportion to the modest source of the appeal.

The goodness and generosity of the replies I can never forget—but the impression of the whole upon me was the weakness and disorganization of the Episcopal system—a charitable attempt at harmony where there is no real union of belief.

In short, this experience compelled me to an investigation of the Catholic belief.( Roman Catholic as we then said) and I find myself satisfied in every possible direction—though the change brought much personal hardship and suffering.

The Catholic Church alone, I am convinced, can satisfy the American people (I am of the oldest New England stock).

Can not we, the real Catholics, form a similar league, for mutual encouragement, also for the practical good that may be done—plans discussed and inaugurated, etc.

What is needed first is a center of correspondence and though I am extremely busy in mission work here, I will offer to serve as a center in fault of a better, until another can be found—and that may well be at once. It may well be that lay initiative will count for much here, since the priests are too few and overworked as it is—though—what if there are priests in country parishes who would lead such a work? This is what took place in the League mentioned. But without the active interest of a number of the isolated themselves not much could be done.

Your paper is wonderfully good and I wish I had more time to disseminate it where it might do good, break down prejudice in Protestants and awaken Catholics themselves to the immense opportunity confronting the Catholic Church at present.

I am sending you 75 cents for a subscription to a Protestant, otherwise intelligent, who persists in believing in the bogus oath of the K. of C. Perhaps by degrees the light will dawn upon him.
Sincerely yours,
MRS. OLIVE B. MAPLE.

Subscribe for "Our Sunday Visitor."

New York City, Feb. 28, 1922.
Right Reverend Monsignor:

I have read in the Bureau of Information column the remarks concerning the statement of "The New Age," which says that the Vatican with its treasures of art is not the property of the Roman Catholic Church, but of the Italian Government, who only suffers that the Pope and his retinue should occupy it, and I notice that you answer the moral side of the question very well indeed. Could I be permitted a few remarks from another viewpoint?

As to the Masonic paper which makes this assertion the only thing to be said is that it is another sample of the logic used by the enemies of the Church. They accuse Catholics as outlaws and as being anti-American because they owe allegiance to a foreign Potentate; and while so saying they claim that this Potentate does not even possess the house he lives in and is only permitted to abide therein through the kindness of its owner. A very strange type of Potentate, indeed, who is so dependent! But enough of that; logic has never been a prerogative of the enemies of the Catholic Church. The statement however, contained in the New Age, brings up a very interesting question from a juridical and an International Law point of view.

The law so-called of the "Guarantees" (the only Italian law which relates to the status of the Vatican and other buildings and premises belonging to the Holy See) was passed by the Italian Government and Parliament, and went into effect May 15th, 1871. From a juridical point of view this law is unique, and a great deal could be said concerning its spirit and value, as well as the claim it has to regulate questions of international character. But what is very evident is that this law, which after all is unilateral and solely an internal law of the Kingdom of Italy, was enacted by official Italy in self-defence. Fear was with good reason felt that any country of the world could bring up the question of the condition, in which the Holy See found itself after the Italian Government had entered Rome on the 20th of September, 1870. This law consequently was passed only a few months later in order to reassure the Powers on this subject. The whole tone of the bill is therefore construed (as the name itself suggests) to guarantee privileges to the person of the Pope and to the property of the Holy See, whatever may be said of the sincerity of Italy in so doing.

Now the law of the Guarantees mentions the Vatican and other Apostolic Palaces only to say that the Pope enjoys the use of them free from any tax, etc. It also grants the Pope sovereign honors, and it forbids any official of the Italian Government from passing the threshold of these Buildings. It will be seen at a glance that a de facto Sovereignty is recognized by this law, which grants sovereign honors to the person of the Pontiff, does not exact taxes on his real estate property (the payment of which is an acknowledgment of dependency toward the State), it renders the dwelling places of the Pope inviolable, thus recognizing their extraterritorial character.

So even from the viewpoint of the Italian Law the statement of the New Age is absolutely false.

But the most interesting aspect of the question arises from studying it in the light of International Law. I will have to limit myself to only a few brief considerations; and to start with, it is evident that the international position of the Holy See has not changed since the occupation of Rome by Italy. The Powers still continue to accredit their Ambassadors to the Vatican Court, and to receive the Papal Representatives, which is an official and solemn recognition of Sovereignty. The invasion of the States of the Church by the Italian troops did not extend to the Vatican grounds nor any of the Vatican Buildings, indeed it did not extend to the "Leonine City," which is an even greater part of Rome, and which includes the Vatican itself. All this territory, which was not militarily occupied, has not been acquired either by right of conquest, nor by secession on the part of its legitimate ruler, who within a limited area, i.e., within the Vatican walls, still exercises his sovereignty. No treaty has ever terminated the contest, nor has the vanquished been absorbed by the conqueror, nor disappeared in any way. Far from it. The Pope remains today and more so perhaps than ever, the most prominent figure in the International Society.

Therefore, in concluding these very hurried remarks, worthy of much greater development, it will be seen that by International Law the Pope is as much a Sovereign today as he was during the Middle Ages, and that the juridical status of the Vatican is that of an independent state.

Needless to say that these remarks do not justify in the least the assumption that the present condition of the Holy See is in any way a desirable one or a normal one. The taking of Rome was a sacrilegious theft, and the person of the Sovereign Pontiff is practically a prisoner within the walls of his abode; and for this thanks are due, largely, if not solely, to the Italian Freemasons, who inspired and directed this cowardly undertaking, a shameful stain branded on fair Italy's brow, the cradle of Art and the land of Saints.
Yours faithfully,
A CONSTANT READER.


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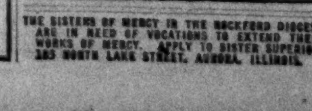
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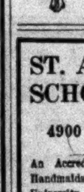


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